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Ḥafâği — and named the boy Ḥafâği. Another woman was delivered during a heavy rain and she called her little son Maṭar, Rain. Kurdi's wife bore two girls although she greatly wished to have a boy. So she prayed to Allâh, and he granted her wish some time afterwards; she gave the baby boy the name of Raġa', meaning "The Granting of Favor." The wife of 'Awde al-Kwêčbi had a very painful delivery, *te'assarat*, and therefore said: "Thou shalt be called 'Asîr, Born in Pain." Another woman, filled with wrath because her husband had just taken a second wife, named her son Muṛîẓ, Enraging. The wife of the slave Ḥmâr abu 'Awwâd received a beating from her husband shortly before a son was born to her, and, still being angry with him, she called the boy in remembrance of his mother's ill-treatment, Za'al, Anger. When delivered of a girl a little later, she said: "Thy father's name is Donkey, Ḥmâr, so thou shalt be called Cow, Baḳara." There is no beast nor plant after which a child cannot be named.

Up to its seventh year the child is spoken of as *waṛad* (pl., *wuṛdân*), *wara'* (pl., *wur'ân*), or *'aǧi* (pl., *'aǧjân*). After his seventh year a boy is called *'ejâl*. The name for a dead baby is *faraṭ* (pl., *afrâṭ*). For these a sacrifice, *temîma*, must be brought at the next memorial festival in honor of the dead, *ẓaḥijje*.

CIRCUMCISION CEREMONIES

The Rwala circumcise their sons between their third and seventh years, usually in the season of *aṣ-ṣejf* (thus in late April or May) on either Monday, Tuesday, or Thursday immediately before the fifteenth day of the lunar month or just after that day. Two days before the circumcision the girls from the whole camp come to the tent of the man whose son is to be circumcised, decorate the main tent pole with ostrich feathers, red kerchiefs, and ribbons, *ṛazzow al-mṣanna'*, and proclaim with joyful cries, *zaṛrût*, that a circumcision, *mṣanna'*, is being prepared for. After sunset the whole youth of both sexes of the camp assemble there, the young men forming a semicircle open towards the tent, where a mighty fire is burning. An adult girl with her face covered so that only her eyes are visible then posts herself between the fire and the youths. The *ḥâši*, as this girl is called, holds in her right hand a sharp saber. The youths begin to stamp, clap

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their hands, and rock their bodies to right and left and forward and backward. Shouting in deep tones: "Look out! look out! *daḥḥî daḥḥî*," they touch the girl with their hands. She draws back and defends herself with the saber; the youths accelerate their movements, attack the *ḥâši* with more passion, while she swings the saber still more ardently. The saber flashes like lightning, the girl steps aside, gives way, and advances; all her movements are silhouetted against the glare of the fire behind her; the ground groans under the feet of the stamping youths and in their deep voices, hoarse with fatigue and lust, they cry: "*Daḥḥî daḥḥî.*" When tired they drop down on one knee, the girl follows their example, and the fun goes on till the nearly exhausted girl jumps up and runs away. Then a rest is taken. Sometimes a young man recites a poem, the men and women present exclaiming after each verse: "O welcome to thee, welcome to thee! *jâ hala bak jâ hala.*" The poem once ended, another girl is put on the scene by the host, and the amusement, *daḥḥa*, starts anew. As a rule three or four girls, *ḥašjân*, succeed each other, and the *daḥḥa* ends only at sunrise. On the next night the performance is repeated.

On the third day in the morning either the father or the nearest relative of the boy to be circumcised brings a she-camel to the front of the tent, cuts the veins of her forelegs with a saber, and then kills her amid the loud rejoicings of the women, *jezaṛruten*. Such an animal is called the circumcision sacrifice, *ḏbîḥt al-mṣanna'*. Her blood soaks into the ground, and the meat is cooked in large kettles, the boy's relatives preparing bread or soft boiled wheat, *'ejš*, in the meantime. At noon the women carry the bread, the *'ejš*, and the meat to the father's tent, where on this occasion anybody may enter and eat his fill. This dinner is called *'anijjet al-mṣanna'*.

After dinner the father — or, in case he has died, the nearest relative — takes on his lap the boy, dressed in black on that day. He pretends to show him something, and then cuts off his prepuce, *ṛuluſteh*, with a sharp knife. The boy cries with pain, the women rejoice loudly, *jezaṛruten*, the youths leap on their horses, shoot, and arrange a mock battle, *ṛâd al-ḫejl*, in front of the tent. When the boy has quieted down a little, they wash him, dress him in white, and the relatives hand and bring him gifts of all kinds, such as cloth-

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852 ing, weapons, colts, young camels, etc. These gifts, *nehîle*, belong to the boy exclusively. When the mock battle ends the men amuse themselves with shooting at a target. This is the head of the slaughtered she-camel set up at a considerable distance from the host's tent, from which they shoot. He who hits it may take and cook it for himself.

Ditties Sung at Circumcision Ceremonies

539x 852 [535] In the evening the girls form two lines in the space before the tent, and a couple of them step inside the lane thus made. One without her kerchief and with her hair loosened dances, inclining both head and body to right and left, forwards and backwards, but she must not leave her ground. To prevent this, the second girl holds her hands during the performance. The other girls accompany her contortions with a quiet clapping of hands, meanwhile singing ditties called *hafle*, this also being the name of the dance.

'Aširken jâ-hl ṛanâdîr
mâ beh raǧa' low raǧejnâh
w-alli jetaṛâleh al-maḥâṣîr
dowr al-ḥawâṭer bellejâh.

From your husband, O you well dressed ones!
We can expect nothing despite our hopes,
And to him who thinks the cost too high
Why should our favors be granted for nothing?

A woman fond of dress and of being carried around in a litter needs a husband who does not object to the expense entailed. If one will not grant all her wishes, she seeks another one, more generous.

Jâ râčeb al-malḥa
kezz al-mečâtîbi
w-en dannaḳat tar'a
'oṭṭha-l-mešâ'îbi.

O thou rider on the black camel!
Fold again and preserve the letters;
And if thy camel lowers her head to graze,
Tap her with thy stick.

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The maiden longs for a word from her lover, who has gone with some traders in camels to Egypt, and urges the messenger carrying letters for the chief to hurry.

Zâ'û min al-'ejd w-mežfîni
w-mnaššerîn ad-dallâli
'allemi bihom bel-maḳâṭîni
w-mrakkezîn al-maḳâmi.

After the holiday they departed, but in the opposite [direction,
Their best clothes donning. [to stay
Let me hear of their news, that they have encamped
And have erected a water hoist.

The maiden learns where her lover's kin have encamped. *Al-'ejd* is the holiday of *aẓ-ẓaḥijje*, when a she-camel is sacrificed by the Bedouins to every member of their kin who has died in the past year. *Mežfîn* means that they have not followed the other Arabs in their forward movement but have taken the opposite direction. They encamped by a watering place and for a long period, hence *maḳâṭîni*. The word *meḳṭân* designates a place where the Bedouins make a prolonged stay in summer time; thus *ḳaṭanna 'ala-l-ḳâra* means "we camped a long time in al-Ḳâra." *Maḳâm* is the wooden apparatus for raising water, fastened above the edge of a deep well (see my *Arabia Deserta*, Fig. 35, p. 161). Such an apparatus is arranged only when the Arabs intend to stay at that particular well for some time. On that occasion they take out their best clothes and the women dress in their finest, *munaššerîn ad-dallâl*.

Ed'û râ'i-š-šowše
an-nûri mâ ḥala' howšeh
jâ mušarreden lar-radi bowšeh
jâ howš at-turk jâ howšeh.

Wish long life to him with the short hair,
To an-Nûri — Oh, how graceful is he in the fight,
He who frees the herds captured by a wretch!
Ah, the fight with the Turks, ah, his fight with them!

Ed'û for *jâ ṭawîl al-'omr*. When going to battle every rider bares his head. The kerchief rests on his shoulders; the weight of the head rope hanging round the neck holds it to the body. *Šowše* means short, unbraided hair on the

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[302] top of the head. As a rule only a tuft of it is left standing,
539x the rest being shaven. *Mušarred* (or *jifekk*) *bowšeh*, liberates
852 his loot. Fighting with the Turks (i. e. with the regular army)
[721] was difficult for the Bedouins and therefore greatly desired by them.

Jâ mnîfe jâ miznet aṣ-ṣejf
jâ brûḳaha jil'aženni
tel'ab 'ala-l-bîẓ bel-kejf
waš 'âd low jiẓ'alenni.

O Mnîfe, O thou rain cloud of the early summer!
How dazzling its lightning is to me!
Thou canst play with the fair ones at thy will,
For I [in thy place] should not care if they grow angry with me.

[132] At the close of April, when summer begins, each rain is accompanied by a violent storm by which the atmosphere is greatly refreshed. Mnîfe, the wife of the head chief, needs not envy her female companions, as she excels them in both beauty and power.

Jâ bejt abu nawwâf
jâ minwet al-bâdi
w-rwijhom bel-ḳêẓ
ḥabra lel-warâdi
wa-ṣḥûnahom bel-lêl
tawḥi lha menâdi
teḥûfehen mnîfe
jâ bint al-aǧwâdi.

O thou tent of the father of Nawwâf!
O thou goal desired of the night pilgrim!
In summer their large water bags are
As a great rain pond from which water is brought.
To their dishes at night
The criers noisily invite;
They are prepared by Mnîfe,
A daughter of noble ancestors.

Abu Nawwâf is Prince an-Nûri; his wife Mnîfe is a daughter of the late Prince Saṭṭâm. *Bâdi*, like *sâjer*, means a traveler by night, or a visitor. By both the men's and the

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By both the men's and the
women's compartments of the tents blazing fires are kept up, attracting the traveler even at a great distance. *Rwijhom* means water bags, each made from half of a camel's hide and holding about 150 liters of water. If there is a scarcity of water in the *ḳêẓ* season (midsummer) everybody gets it at the chief's tent. *Ḥabra* (pl., *ḥabâri*) are the level spaces of various sizes on a vast plain, in which the rain water from the higher ground accumulates. *Ṣḥûnahom* are extraordinarily large pans with two handles, often as much as a meter and a half in diameter, in which supper is brought to the guests whom either the chief or his representative invites to sit down, calling each by his name. In the dead of night these calls can be heard from afar.

Ṣubjân ṭowb al-mâl	O youths, a costly garb
lâ telbesûneh	Put not on!
jista'heleh nawwâf	Of that Nawwâf is deserving
w-ḥejfi zebûneh	Whose caftan is not new,
elja ǧâ nahâr al-kown	When on the day of the fray
w-je'ażżed redûneh.	His long shirt sleeves behind his neck he ties.

Ṭowb is the man's long shirt made of white linen. *Towb al-mâl* is a shirt with decorative stitching around the neck and on the breast. The sleeves of this shirt are often as much as a meter and a half long and end in a sharp angle. During a fight or when the wearer is engaged in some hard task the sleeve ends are tied together and thrown behind the neck. *Zebûn* is a garb made from variegated fabric and worn over the shirt. Nawwâf, as the brâvest of all, should also wear the best clothes.

Tabaszerû jâ hla-l-ḥejl
nawwâf šara-l-ma'naḳijje
sižân mešâ'el darâriǧ
min taḥat 'ûd al-ḥanijje
ḳâl erčabi lâ tḫâfi
mâ zâl râsi 'alijje.

At the glad news rejoice, you riders:
Nawwâf has bought a mare of the *ma'naḳijje* breed;
Mešâ'el's calves like the rollers appear
Under the pole of a curved litter.

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He said: "Enter and nothing fear,
While on my shoulders my head remains."

The women and girls praise Nawwâf and his spouse Mešâ'el, daughter of Saṭṭâm and Turkijje.

Ma'naḳijje is considered one of the best breeds of horses. The good news that a *ma'naḳijje* mare has been bought signifies Ṇawwâf's wedding with the daughter of the late Prince Saṭṭâm — that is, with the offspring of the best family. When entering a litter the woman must bend and involuntarily show the calves of her legs. *Darârîğ* (sing., *darrâğe*) are spindles wound full with thread. *Al-ḥanijje* signifies a litter of the *žetab* variety, with long curved poles. Mešâ'el may sit tranquilly in her litter. Nawwâf will repulse any hostile attack threatening the women during the march.

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Wa'-šûf žebâl aš-šaṭṭ
bujûten tbanna
nawwâf jâ mesčâj
nabṛi waṭanna.

Ah, before the Euphrates I see
The pitching of tents.
O Nawwâf, thou appeaser of sorrow!
We long for our country.

A few Kwâčbe kins revolted against Prince an-Nûri, left the Rwala, and encamped with the 'Amârât on the Euphrates. Their women and girls sent word to Nawwâf to intercede for them with the prince, his father, in order that they might return home.

Waṭan, territory, is used but seldom; the common expression is *dire*.

Tasamme'û jâ-hla-l-ḥejl
flân jeṭawwel šebâbeh
mâ ṭûl ḥajj 'ala-l-ḥejl
aṭ-ṭarš killen jehâbeh.

Hear ye, O riders!
So and So, may Allâh prolong his youth!
As long as he shall live and ride horses,
Any herd will be afraid of him.

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Jâ nawwâf nâdû zênakom
ṣâlḥa taḥaṭṭa' bênakom
tiswa salâjel ḫejlakom.

O Nawwâf, call for your beauty!
Ṣâlḥa, who paces among you,
Is worth whole herds of your mares.

Ṣâlḥa was a daughter of an-Nûri and sister of Nawwâf.

Jâ ṣâlḥa w-esma'û jâ nâs
w-hejleč nâfelin an-nâs
ahl hadda w-hal nowmâs
w-hal la'eben 'ala-l-frâs.

O Ṣâlḥa, hear, ye people!
Faith, thy little kin is the most generous of all.
They know how to attack, how to win fame,
And how to play when sitting on mares.

Wa'-ṣ-ṣafra bawwal al-ṛâra
jâ nawwâf šâ'at aḏkârah.

Ah, in attack the white mare is first;
O Nawwâf, far and wide she is remembered!

Lâ mâ ḥala' ḏer'âneč ṣîta
bel-wašâm mu'ašraḳâti
mâ ḥala' haddat ahalha
w-as-sujûf muḥannijâti
mâ ḥala' ṯowrat ǧemalha
beš-šerâja mubajjenâti.

Ah, how beautiful thy arms, O Ṣîta,
With blue tattoo marks!
How beautiful the noise of the attack of her kin
And the sabers blood-dyed as if with henna.
How prettily her camel to its feet is rising
Adorned with purchased ornaments.

Ṣîta, a daughter of the late Prince Saṭṭâm, was married to Prince an-Nûri. *Hadda* means the noise, during an attack, of shooting, war cries, neighing of the horses, and groans of the wounded. *Muḥannijât*, dyed with henna, are sabers stained with blood. Ṣîta used to ride a strong gray camel when the

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852 tribe was migrating. Her litter, *žetab*, was ornamented with various red blankets bought in the markets.
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Al-ašḳaḥ mâ ḥala' hoz'ateh
jâ ṣîta terteb wad'ateh.

How beautiful the gait of the gray camel!
It is Ṣîta sewing small shells [of its litter] on a pattern.

The litter carried by the camel and its halter are ornamented with small white seashells, forming little stars, squares, and other patterns. With the rolling gait of the animal the litter also rocks and the white shells flash with a peculiar glitter.

Al-ašḳaḥ w-en denni 'aṭab
jabṛi-l-ḥmêjri w-aḍ-ḍahab.

The gray camel which should kneel hops on three legs;
Perhaps it desires the red blankets and gold trinkets.

As soon as the slaves had forced the gray camel ridden by Ṣîta to kneel and had tied its left leg in order to take off the litter more easily, it arose and began to hop on its three legs, because it did not wish to be deprived of the red covering and fringes interwoven with gold thread.

Al-awẓaḥ jaz'až al-beddi
jâ ṣîta min ẓana ǧeddi.

The white camel tears the cushions supporting the litter;
O Ṣîta, thou hailest from the kin of my ancestor!

Ṣîta also used to ride a pure white camel. *Beddi* is the word for the cushions against which the wooden *žetab* litter rests in the saddle. A spirited camel turns its head back and tears the cushions with its teeth.

Jâ ṣîta bint ǧeddêni
ǧedden jenzel as-sâḳa
w-ǧedden jenṭaḥ al-ḥêli.

O Ṣîta, who hailest on both sides from brave ancestors!
The one used to camp in the places most dangerous,
While the other used to throw down the riders with his lance.

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Ṣîta's mother, Turkijje was the daughter of the head chief of the Fed'ân. Ṣîta's father, Saṭṭâm, usually selected a place for his camping ground where his clans were exposed to the greatest danger. Such a place is called *sêḳa*. His wife's father was a hero of renown whom no troop of riders could resist. 852 539x

Ṛazâlen daššakom mâ hâb
jâ bint muḫazzaʿ al-arḳâb.

A gazelle ran in amongst you
And feared not.
O thou daughter of him who chopped off
Heads!

Ṣîta was not frightened even when the enemy succeeded in entering the camp. She inherited her father's character.

Jâ ṣîta bintena-r-razne
čeṭîr al-mâl jašrîha
želîl al-mâl waʿ ḫazneh.

O Ṣîta, our cold-blooded daughter!
Only a rich man could buy her,
While a poor one would, alas, grieve vainly for her.

Ṣîta was both astute and cool-tempered. At times when an-Nûri trembled for his life Ṣîta watched over him day and night to prevent his being poisoned or assassinated in his own tent. Such a woman can be bought only by a rich man.

Ahal ṣîta jiḥellûn
sukkâra mâ jiḍellûn
ʿala-s-sâḳât juʿajjûn
w-hal ṣaḥnen jiḥoṭṭûn.

Ṣîta's kinsmen fall upon the enemy as if on sheep for
Like drunken men, nothing can frighten them; [sacrifice,
Careless they are of the most dangerous spots,
And their dishes they constantly fill.

The warriors act in the battle just as if they were merely slaughtering sheep, *jiḥellûn*. *Sâḳât* are places exposed to the direct attack of the enemy and therefore highly dangerous. A chief of renown not only ignores this danger but even selects localities of that kind in order to avert the danger from his people and to destroy the enemy himself. Thus praise is given [726 622]

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852 539* to Ṣîta's kinsmen for remaining calm in danger and for their bravery and generosity, because they put food on the pan, *ṣaḥn*, before their guests.

Jâ ṣîta meḥzemeč ğebri O Ṣîta, splendid is thy belt,
'alejh min aḍ-ḍahab šebri. Which is gilded a span wide.

[292] The daughters and wives of the powerful chiefs wear over their dress, *ṭowb*, as a rule, a belt of wool or silk interwoven with gold or silver threads.

Ğemal ṣîta šaba-l-maṭlâ'
ğa'al min tabṛozeh tenlâ'
jamût wlêdaha-r-rzâ'.

Ṣîta's camel climbed a summit,
O Allâh! grant that she who looks angrily at it may lose her color,
And that her baby boy whom she nurses may die.

Šaba' al-maṭlâ' means that a camel carrying a pretty litter climbed a height; thus the litter projected above the horizon and was visible from afar. The Bedouins think that an angry [754] envious look can do man even deadly harm, and, therefore, that a woman who looks at Ṣîta's camel in that manner should be punished by Allâh. *Tenlâ'* means a woman who grows extremely [842 554] thin and loses her healthy color. A *wlêd*, baby boy, is preferred by a mother to a girl, because he adds and will yet add to the esteem she enjoys in the tent. In losing him, her life's [586 754] happiness is often lost. She is then divorced by her husband and may have to wait long before finding another, owing to the fear that an evil spirit is after her.

Já mohra židat Oh, that little mare, which was being led
min bên nazlêni Between the two camps!
ḳawwâdha ḫâled She was led by Ḫâled,
lâ já ba'ad 'êni. Oh, that I may look long at him!

Mohra means in this case the young wife of Ḫâled, the son of the late Prince Saṭṭâm; her relatives were camping not far off on the wedding day.

Jâ bakraten ḥorra
já mašjaha zafzâf

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rakkâbaha mamdûḥ
jaḳloṭ w-lâ jaḫâf
tesell selîl al-maʾ
taḥṭom ʿala-l-asláf
jarmi w-lâ jeḫṭi
jaḳʿod w-lâ jenšâf.

Oh, that noble young she-camel,
How swift her gait!
She is ridden by Mamdûḥ,
Who strikes down all in front of him and knows no fear.
The she-camel as quickly as running water vanishes,
Running ahead of the first troop,
While he shoots, never missing,
And bends down so that he cannot be seen.

Mamdûḥ was the youngest and most daring son of Prince Saṭṭâm. In a fight no enemy could stand against him. The enemy flees, and Mamdûḥ strikes him a blow from behind, so that he falls on the neck of his animal. *Jaḳloṭ* means either to bend or to knock forward a saddle or rider. *Selîl al-maʾ* is [133] a wild flood which dashes down suddenly and disappears as quickly. Many a valley — or rather channel — is as much as two hundred kilometers long and dry for years. If copious rain of long duration falls, the waters rush with lightning speed through the channel, surprise the Bedouins who happen to be camping at its lower end, and as quickly vanish again. Such a flood is not a *sejl*, brook or stream, but a *selîl*, a temporary torrent. Mamdûḥ's she-camel appears as unexpectedly, but just as speedily is gone owing to her great endurance in running. *Salaf* is a troop of warriors riding at the head of a migrating tribe. Mamdûḥ's she-camel constantly runs ahead of the *salaf*. *Jaḳʿod* signifies that Mamdûḥ, a youngster still, bends down at every shot in order to take better aim; he thus cannot be seen behind the neck of his animal. In 1909 he was only eighteen years of age.

RAISING OF CHILDREN

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Until their seventh year both boys and girls remain with their mother, going to their father only for an occasional talk. If their mother is not divorced by their father, they live in the women's compartment and help with the lighter